CERTAIN QUÆRIES AND ANTI-QUÆRIES, CONCERNING THE QUAKERS,

(*So Called*)

IN AND ABOUT *YORKSHIRE.*

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A Reply to certaine QUÆRIES propounded by an un-named *Author*, concerning thoſe People hee calleth QUAKERS.

I. Quære.

WHether *they have any other warrant to put themſelves into thoſe quaking and trembling Poſtures, then thoſe generall parts of the word, which commend* the working out ſalvation with feare and trembling, trembling at the word, ſerving the Lord with fear, and rejoycing before him with trembling? *&c.*

Reply. Whether this man who propounds theſe *Quæries*, ſpeake ſoberly or raſhly, if not maliciouſly of that he underſtands not, when as he ſaith in his firſt *Quære*, They put themſelves into quaking and trembling poſtures? whereas it is a thing which they cannot avoid or fly from.

2. Quære. *Whether when holy trembling and feare is commended in the Scriptures, there be meant any other ordinarily, then the ſpirituall and holy dread in the ſoul,* to ſtand in aw of God, and repent before him, and walk humbly with the Lord?

Reply. Why doſt thou put in the word *Ordinarily*? it ſeems thou thy ſelfe dareſt not exclude an extraordinary trembling to be comprehended in thoſe Scriptures; and if it be comprehended at all in any of them, it is ſufficient. If any of the Servants of the Lord have been made to roar, and have been ſo ſhaken untill they have thought all their bones to be out of joynt, it is ſufficient. If it was ſo with *David*, who was a ſtrong one, and yet a type of the weak ones who ſhould afterwards ariſe (for its ſaid, *He that is weak, ſhall be as David*, Zac. 12. 8.) then it matters not whether ſome Scriptures that name trembling, do or do not comprehend that ſenſe ordinarily. Shall nothing fall out but what was ordinary, when as God hath ſome work, and ſtrange work to bring to paſs, whatever it is? Shall not the ſwords be beaten into Plow-ſhares? *Iſa.* 2. 4. Shall not every Oak of *Baſhan*, and Cedar of *Lebanon*, every one that is high & lifted up, be brought low? *Iſa.* 2. 12, 13. Shall not all the Honourable of the earth be brought into contempt? *Iſa.* 23. 9. Shall not all the Idols of the Heathen be utterly aboliſhed, when the Lord ariſes to ſhake terribly the earth? *Iſa.* 2. 18, 19. Shall not men caſt all their Idols of ſilver, and Idols of gold to the Moles, and to the Bats, for fear of the Lord, and for the glory of his Majeſty, when he ariſes to ſhake terribly the earth, *ver.* 20. 21.

(which earth may comprehend the earthly, fleshly part of men for ought thou knoweſt) Are not theſe things foretold? Shall they not come to paſs, ſeeing the Lord hath foretold them? And how ſhall they be ordinary, when they come to paſſe, ſeeing they ſeldome or never were before?

3. Quære. *Whether it were ordinary in the Old or New Teſtament, for the holy Servants of God, to quake, be entranced, make ſtrange noiſes, ſhew ſtrange ſwellings and ſtirrings of the body, as if they were poſſeſt with ſome ſpirit?*

Reply. Whether doſt not thou render this work of God under as odious terms as thou canſt, to enrage every one againſt them upon whom it falls? Why doſt thou again put in the word *Ordinary?* If it were at all, I tell thee it is ſufficient. Was not roaring and mourning like Doves ſtrange noiſes? Was not *Peter* entranced, and *Paul* wrapt up, and *John* caught up in the Spirit higher and higher, to hear and ſee the Myſteries of God opened? and yet thou dareſt revile the dealings of the Lord with his ſervants.

4. Quære. *Whether if they will heap up all Scriptures that mention trembling and quaking, they may not put in this alſo,* The Devils believe and tremble?

Reply. Whether this diſcover not a heart filled with maliciouſneſs and indignation? for out of the abundance of the heart the mouth ſpeaketh. And Secondly, whether this be not a contradiction to the Fourteenth *Quære?* where thou ſayeſt, they make nothing of the outward command of the Word.

5. Quære. *Whether the ſpirit that this people are led by, be a good ſpirit, becauſe they are led into diſorders? but Gods Spirit is a ſpirit of order.*

Reply. Whether to aſſemble together in a peaceable, harmleſs way be diſorder? Whether did Chriſt or any of the Apoſtles judge the flocking together of the people after truth to be diſorder, though the World counted it a turning of all upſide down?

6. Quære. *Whether they have not the Word of God as a ſhadow, when they make it ſtand by at their pleaſure? as when the man will leave the Wife, or Wife the Husband, to follow their Circumcellion walkes, and roving about?*

Reply. Whether doth not Chriſt plainly put his ſervants ſometimes upon forſaking all for his ſake, Houſes, Brethren, Siſters, Father, Mother, Wife, Children, Lands? *Mat.* 19 29. How do they make the word of God as a ſhadow in obeying the Lord herein? Doſt not thou rather make it as a ſhadow in that thou ſayeſt, but doeſt not? Doſt not thou make it ſtand by at thy pleaſure, untill thou ſatisfie thy own will, in fulfilling the luſts of the fleſh? And for the word *Circumcellion*, why doſt thou uſe a dark word ſo improperly? which of them are Alehouſe or Tavern haunters?

7. Quære. *Whether the Apoſtle is to be juſtified in ſaying,* Let every one abide in his own calling, in ſo doing he abideth with God; *or theſe parties are to be juſtified more, that leave their callings and Families*

milies, and take up the Trade of the Spirit that runs about and compasseth the earth?

Reply. Whether the thousands of Beleevers spoken of in the Book of the Acts of the Apostles, did not abide in that calling wherewith they were called of God, and so abide with God, although they sold up what they had, and lived together? And if these should doe so, whether doth this man know that they doe not abide in that calling to which they are called of God? And whether doe they who deny themselves of the pleasures, honors and riches of this world; or they that run to and fro to compasse them, take up the trade of that spirit that compasses the earth? And againe, whether that man that brings Scripture in his mouth to oppose therewith the practises and minde of them who write them, and thereby to keep off from self-denyall, and the crosse, be not a wrester of the Scriptures to his owne destruction?

8. Quære, *Whether they walk according to that rule,* Whatsoever ye would that men should do unto you, do you even so to them: *when they leave their houses, sell up their goods, and make their creditours lose many and great debts, making no conscience of it to defraud them, and leave them in the lurch?*

Reply. Whether dost thou not rather break that Rule, *Do as you would have others do to you,* when thou wouldst enrage and stir up both People and Magistrates, and all to swallow them up, and make an end of them? *Thou that sayest a man should not break that excellent Rule, dost thou break it?* thou that wouldst not have others to speak lyes of thee, dost thou speak lyes of others? thou that judgest another, dost not thou condemne thy selfe, if thou be guilty of the same? But whether dost thou know any of them to make no conscience of defrauding their Creditors? I know but some of them, and I know that they do make conscience to discharge their debts to their power.

9. Quære. *Whether this Wisdome of theirs be from Heaven, which is followed with this charity, to call all damned, and children of the Devil (whether they know them or know them not) that walk not their way?*

Reply. I cannot finde this to be true. But suppose some speak rashly, must that be clapt upon the backs of others that approve not of it? And if some do to say so some, whose hearts are discovered to them by their deeds and words, what want of charity is in it? and what want of heavenly wisdom, if it be spoken in due time, that is, when the spirit of the Lord shall pronounce it against a person by another? what want of charity or heavenly wisdom was in Christ, when he told the Jews, *Ye are of your father the Devil, and the works of your father ye will do*? or in *Peter*, when he said to *Simon, Thou art in the gall of bitternesse, and bond of iniquity*? or in *Paul*, when he said to *Elymas, Thou child of the Devil, thou enemy of all righteousnesse*? *Acts* 13. 10. What further knowledge needed *Paul* or Peter of these persons, then a discovery of their spirits by their present words and actions?

10. Quære. *Whether they be not possessed with a higher and holier spirit then* Paul, *who gave* Agrippa, Festus, *and* Felix *their titles, being*

called

called before them, and behaved himselfe submissively and modestly; but these, Thou, *revile and scornfully contemn all Superiours and Magistrates.*

Reply. Whether are all Magistrates to be honoured alike, and have titles of honour given them, seeing its made a Character of one who dwells in God, no to honour but contemn a vile person? *Psal.* 15 4. and seeing that *Mordecai* would not give honor to wicked *Haman*, although he was advanced by the King above all the Princes in the Land; and command was given by the King that he should be honoured; and the Kings servants pressed *Mordecai* daily with the Kings command, *Esther* 3.1,2,3. and seeing that Christ himselfe called *Herod* a Fox; and *Paul* called *Ananias* whited wall, because he gave order to smite him contrary to Law; and *Stephen* called the people and Rulers *Uncircumcised in hearts and eares*; which was as hatefull a terme to them as any could be: For what was more hatefull among them, then to say *Uncircumcised*?

Againe, Although God rules in the Kingdome of men, and sets up over it the baseſt of men, *Dan.*4.17. yet whether are not these wicked Powers which rule by Will and Violence called *Beasts* in Scripture? *Dan* 7 3,5,7,11,12,17: (the whole Chapter is worth the heeding) read also the 17. of the *Revelations*, where you may see the Beast called *Scarlet coloured Beast*, Verse 3.

Againe, Whether did not *Paul*, and all the rest of the Disciples use the word *Thou* to all Magistrates, and all men, when they spake to one particularly? Yea, is it not the constant language used in the Scripture to one in particular? And if it should not be used in the English tongue, as well as in other Languages, why did not the Translators of the Bible put in You instead of Thou? Whether dost not thou who Quæries use the word *Thou* to him who is higher then all Magistrates? If it be dishonour to Magistrates to be Thoued, why is it not dishonour to the Lord himselfe to be Thoued at every word?

11. Quære. *Whether the Nation of England, be not blinde of both eyes, when they do not see the designs of Satan by these, and such like instruments is to tread underfoot both Magistracy and Ministery?*

Reply. If the Nation of *England* be blinde of both eyes (that is wholly blinde) then whether is it not high time for them to remove their Teachers, who have got their moneys all this while, and yet have communicated no light to them, but left them altogether blinde, even of both eyes? But although the Nation of *England* be left blinde of both eyes by their Teachers; yet whether hath it not got some sparks of light some other way, and so much as may serve to let it see these things to be a designe of God against corrupted Magistrates, and corrupt and blinde Guides? You are blinde, and would make them blinde.

12. Quære. *Whether this be not the high way highly to offend and Grieve Gods spirit, to say, That standing naked on the top of a Crosse, in a Market-place, a mans lying naked, and a woman coming to lye with him, is commanded them by God, and by the spirit of God, that so they should doe?*

Reply. Whether *Isaiahs* being naked did grieve the spirit of God? *Isa.* 20.

And

And if theirs be not of that nature, but their worke be made to burne, then they ſhall ſuffer the loſſe of that worke, 1 *Cor.*3.15 But where haſt thou any Scripture for crying out for puniſhment upon their bodies for being naked? and whereas thou ſpeakeſt of a woman coming to lie with a naked man; whether wouldſt thou not here inſinuate a lye under ambiguity of words?

13. Quære. *Whether did* Paul, *or this people ſay right, when* Paul *ſaid,* That the workes of the fleſh were Adultery, Fornication, Uncleanneſſe, Laſciviouſneſſe, *&c. and yet they ſay, they are fruits of the ſpirit, and the power of God urges them to them?*

Reply. Where or when didſt thou heare any of them ſay, That Adultery, Fornication, Uncleanneſſe, *&c.* were fruits of the ſpirit? or which of them have beene urged to theſe things?

14. Quære. *Whether this be not the ready path to Atheiſme, to make nothing of the outward command of the Word, Magiſtrates, Miniſters? but onely to hearken what is within one; and if the Devill and ſpirit of Deluſion be there, it muſt be counted the voyce of God?*

Reply. Whether the Spirit that ſpeakes in thee be not a lying ſpirit, in ſeeking to make men believe that they make nothing of the outward Command of the Word? when as their lives and words come neareſt to the outward Rule of any that thou canſt ſet before them: Is it not rather evident, that thou and ſuch like make nothing of the outward Command of the Word, but a Trade to get money by it, and ſo make merchandize of the Word? And as for the inward guide of the Spirit, the living Word, thou cleareſt thy ſelfe thereof ſufficiently, as one who knows it not, nor will acknowledge it in others. As to Magiſtrates, wherein are they againſt the juſt Commands of Magiſtrates? but if God Command one thing, and Magiſtrates another, whether muſt they obey God or man? As to Miniſters: For ſhame leave off that name; for how can they be called the Miniſters of Chriſt, who are ſo far wide from the example and rule of Chriſt and his Miniſters? Are they not the Hirelings of men, rather then then the Miniſters of Chriſt? What doe they miniſter to the people, when as they leave them blinde of both eyes, as thou ſayeſt?

15. Quære. *Whether thoſe Magiſtrates be not moſt faithfull friends to their Countrey and Office, that doe moſt labour to reſtraine their Ryots and Tumults, that we may lead a quiet life in all godlineſſe and honeſty?*

Reply. Whether are theſe people, who quietly paſſe to and fro; or a heady people, who gather together to ſtone and beate them the Ryoters? And whether is it not he who encourages that bruiſh behaviour among people, worthy to be accounted the head of Ryoters? And whether are thoſe Magiſtrates more faithfull to their Office, who puniſh ſuch Ryoters, and bruiſh Aſſaulters, countenancing the peaceable; or thoſe who puniſh the innocent and harmleſſe, but countenance the evil doers? Whether there be not a woe belonging to him that calls good evil, and evil good; that puts light for darkneſſe, and darkneſſe for light; that calls a ſecure life in the ſinfull ways of the fleſh, a quiet life in godli-

neſſe and honeſty; and a quiet life in godlineſſe and honeſty, a tumultuous life in ungodlineſſe and diſhoneſty.

16. Quære. *Whether a quiet and honeſt Papiſt be not a Saint in compariſon of theſe, though both of them be Idoluters; the one worſhipping the fancy of* ROME, *the other the fancy of his Brain?*

17. Quære. *Whether the toleration of theſe be not more intollerable then the toleration of the walking about of Bedlammers and Frantick-people, ſince thoſe cannot perſwade others to be mad; but theſe by ſpirituall Deluſions draw our Wives and children all over the Land to* SPIRITUALL MADNESS.

Reply. I love not to render railing for railing: The Lord ſhall rebuke thee thou reviling ſpirit. But as for ſpirituall deluſions, whereby they draw people as thou ſayeſt; whether have they the ſpirit of deluſion ſent them from the Lord, who receive the truth in the love of it, caſting off the works of darkneſſe; or they who will abide in the works of darkneſſe, fighting againſt that light which would diſcover their works? 2 *Theſ.* 2. 10, 11, 12. Is not that deluding ſpirit, and thoſe Prophets in whom it is, diſcovered by their works? *Mat.* 7. 16. *By their fruits ye ſhall know them: Do men gather grapes of thorns or figs of thiſtles?*

18. Quærie. *Whether there be not a great deale of ignorance and blindneſſe in the Nation, when the people that act not thoſe things, do yet ſpeak well and favourably of the obſcœnity, immodeſty, diſorders, irregularity of theſe wandring ſtars?*

Reply. Whether there be any thing in all theſe Quæries but expreſſions of malice and wrathfulneſſe; not onely againſt theſe people, but alſo againſt all that come not up to thy height of indignation againſt them? What Obſcœnity, Immodeſty, Diſorders, Irregularity is that which thou clapſt upon the back of all theſe People? Is it that nakedneſſe which thou ſpeakeſt of before? if it be, what canſt thou doe with it, but let it reſt till the day of tryall, which ſhall diſcover every mans work, of what ſort it is?

What is that which thou call'eſt diſorders and irregularity, is it their meeting together, their ſpeaking often one to another, their edifying of one another in love? if ſo, what diſorder or irregularity is here? Or is it their crying out againſt ſin in the open ſtreets, bidding all repent and minde that inward teacher which is in them? if ſo, what diſorder or irregularity is in this? Or is it their going into the Synagogues, and crying downe the Pariſh Hirelings, as Deceivers and Seducers, and blinde Guides? If this be it, why doe not you manifeſt it to the contrary before all the People, by the power of truth, and by your works? But is not that which you count Order, Diſorder with God? and that which you count diſorder, was it not once order? Was it not *Pauls* uſuall accuſtomed manner of preaching the truth, to reaſon with others, and that in the Synagogues? *Acts* 17. 2. Now reaſoning with them, is not a ſet Oration of one alone, but others ſpeak as well as he. But this is diſorder with you.

Whereas thou calleſt them *Wandring ſtars*; whether are they wandring ſtars who have no certain, ſetled, abiding place in the earth where to lay their heads; ſuch

such as are spoken of *Heb.* 11. 36, 37, 38. or such as are removed out of the Firmament of truth, wandering to and fro in their own inventions, and following the Traditions of men? whether art not thou in this very expressions, besides many others, A wandering star, wildly wandering from the truth of the Scriptures, in applying them as thou doest?

19. Quære. *Whether this be not strange Divinity, or strong Hellish vanitie, that they may leave callings, revile, be obscene, disobedient, care neither for order nor office; and yet they sin not, but are perfect?*

Reply. Why doest thou lie, to say they leave their callings? and if some of them be called off from their outward callings, and sent forth by the Lord to minister the word unto others; is not this a cleaving to that calling to which they are called? But wouldst not thou have them locked up in outward callings or prisons, or any where, so as they might be kept back from discovering thine and others nakedness? But whom do they revile? is speaking the truth reviling? Christ called the Pharisees, *Blinde Guides, Hypocrites, Painted Sepulcres*, and such like; was this reviling? And if they call the Parish-Teachers no more but what they are, how is that reviling? And as for their obscenity, I know not where it lies: for my part, I have not heard an immodest word come out of any of their mouthes. It may be they are disobedient to such as would Lord it over their consciences; and care neither for the order nor office of those who falsely call themselves the Ministers of Jesus Christ. And as for their being perfect, and without sin, I think they are nearer to that condition, then thou art who revilest them.

20. Quære. *Whether this people have not light upon some better Scripture then Christ hath given us, which tells them, That perfect Iniquity, is perfect Sanctity?*

Reply. I wonder how thou canst invent such a lie against them. Wilt thou not cease to adde lie to lie? who ever heard such a Tenent come out of their mouths? or how can any such thing be gathered from their lives, when as they abhor the workes of darkness more then any? Who are clearer then they, of Swearing, Drunkenness, Revelling, Banquetting, Gluttony, Sports, Excess, Pride, Covetousnesse, Uncleanness, Foolish talking and jesting, Strife, Quarrellings, Suits, Defrauding, and Overreaching, and such like iniquities, as the Scripture doth forbid?

21. Quære. *Whether when they will be naked, deny meat for some days, and use some other strange pranks, they go not both against light of Nature, and light of Scripture?*

Reply. Concerning Nakedness: Why dost thou mention it, as if they were all accustomed to be so? when as thou canst produce but two persons who were so acted; whereof one suffers imprisonment for owning that action to be of God. And how knowest thou, but that God may make them signs as he did *Isaiah*, to shew how God is about to discover thine and others Nakedness; and to set your Nakedness in open view, as upon a Market-cross, before all the People?

As for denying meat for some days; for shame wilt thou offer to set Pen to Paper, as if thou wouldst keepe the people from error, and lead them into truth? Wilt thou be a Teacher in Print, and art ignorant, That to deny meat for

ſome days, is agreeable to Scripture, both Rules and Practiſes? Did not *Moſes* faſt forty days; and ſo the Lord Chriſt as many? Did not *Heſter* and the Jews faſt three days? *Heſter* 4.16,17. did not *Nineveh* faſt as many? *Ionah* 3.7. Was it not an uſuall thing with *David*, *Daniel*, *Ezra*, and all the Prophets? Did not *Iohns* Diſciples faſt often? did not *Paul* deny to eat or drink for three days? Did not Chriſt alſo give Rules for Faſting, that we ſhould not be as the hypocrites? *Mat.* 6. 16. And yet art thou ignorant that this is according to the light of Scripture.

As for other ſtrange pranks, I know not what they are, and ſeeing nothing is mentioned, I can therefore ſay nothing of them.

22. Quære. *Whether it be a good thing to maintain (without any limitation or bounds) We have fought for our libertie, and we will have our libertie?*

Reply. How can they maintain this without any bounds, when as they cannot uſe the Sword to procure it, being kept within the bounds of peace voluntarily? And is it unreaſonable for them to deſire as freeborn Inhabitants of *England*, a harmleſs and innocent liberty, eſpecially ſeeing ſome of them have fought for their liberty as well as other men?

23. Quære. *Whether the Lord be more diſpleaſed, or the Devil be more pleaſed with theſe practiſes, and principles, vented, ſpread, increaſed?*

Reply. The Lord is in his ſervants; the Devill is alſo in his ſervants, who delight in wickedneſs and cruelty; in pride and vaine glory; in drunkenneſs and exceſs; in envy and wrath; in covetouſneſs and fraud, and ſuch like. Well now, ſee by the children how the father that acts them is pleaſed: Who are they that deride and ſcorn, that whip and ſtock, buffet, abuſe, ſtone and impriſon theſe harmleſs people? Are they children of the light, acted by the Lord? are they Lambs, Doves, Little Ones, Babes in Chriſt, that ſo rage againſt them? or are they not rather ſuch as are given over to all headineſs and licentiouſneſs? Is it not the Devil who is ſo diſpleaſed, ſhewing himſelfe with great wrath in his children, knowing that he hath but a ſhort time? *Rev.* 12.12.

24. Quære. *Whether it concerns not the Whole Countrey to move the Magiſtrates, or Parliament, or both, timely to provide ſome remedy, leſt the Whole Countrey be ſawllowed up by Divine permiſſion, in Tumults, Madneſs, Diſorders and Anarchicall licentiouſneſs?*

Reply. Whether it be the whole Countrey, or only the Prieſts who are in danger to be ſwallowed up by theſe people? And if it be done by Divine permiſſion, how canſt thou or any body elſe ſet themſelves againſt it without danger?

Whether are made Tumults, Madneſs, Diſorders and Anarchicall Licentiouſneſs to be found with, and charged upon a peaceable quiet people; or found with and charged upon a heady, rude, ſavage, blood-thirſty and unruly people, and their ſetters on; who ſtone, caſt dirt at, beat with clubs and cudgels, drag up and down, and duck into the water ſuch as move not a hand againſt them; nor ſeek revenge upon them for ſuch cruelties, when they have done, though by Law they might?

25. Quære. *Whether the men of* Malton *that burnt their goods because they might be abused by pride, had not better counsell, even from* Judas, *to sell them and give the price to the poor, whereas the fire devoured their goods and charity?*

Reply. Whether thou and *Iudas* be not both of one counsell, in advising to sell their pretious things for the use of the poor? and whether do you not both care for the poor alike? And whether is *Iudas* his counsell and thine better to be followed in this case, then the practice of *Moses*, who burnt the golden Calf in the fire, and ground it to powder, &c. *Exod.* 32. 20. and the practice of *Hezekiah*, who did the like with the brazen Serpent; And of them in the *Acts*, who burned their Books, amounting to fifty thousand pieces of silver? *Acts* 19.19.

26. Quære. *Whether any sober and pious souls, well grounded in, and cleaving to the Word, can easily fall into these Brain Calentures and Dotages; and whether it be a thing fained and put upon them, the Judges and Countreys at Assizes can witness it?*

Reply. I may let the former part of the Quære stand good against thy one selfe, without altering one word. And as for the last part of it; What is it that the Judges and Countrey at Assizes can witness against them? any thing but what they openly confess and stand for, even unto suffering? Can they witness any thing against them, but that they ascribe honor to God only, and not to men, whose ways are corrupt? and that they told them of their evills; and that they affirmed that all the Priests of *England*, who Preach for hire, are Thieves and Robbers? What wickedness can they witness against them, or lay to their charge?

27. Quære. *Whether they say true, when they say they are the Prophet* Isaiah, Jeremiah, Ezekiel, &c. *and therefore they may goe naked, and do what they will? or do they not maintain some transmigration of souls of others long since upon earth, into their bodies? And if they have* Isaiahs *soul, what becomes of their own soul?*

Reply. Its a tedious work for me to answer to all frivolous Quæries; nevertheless, lest thou shouldst be wise in thy own conceit, tell me, whether *Iohns* comming in the spirit and power of *Elias*, held forth a transmigration of souls? and if it did, what became of *Iohns* soul? clear but this, and thou mayest easily answer thy selfe.

28. Quære. *Whether when about* Malton, *there are towards two or three hundred that neglect their callings, and meet together, old and young, to confer and compare notes of entranced and quaking madness, it concernes not a Church, nay, a Commonwealth (if it were no more then Pagan) to look to it, to prevent the growth of further mischief?*

Reply. Whether it be the spirit of Christ, or of Antichrist his enemy, that repines and rages to hear of the encreasing of the number of such Disciples, as deny themselves of the Honors, Pleasures and Riches of this present evill world, and take up their crosse to follow Christ? Whether would the spirit of the Dragon

gon caſt out ſuch a flood out of his mouth to devour them, if there were not a man-childe among them; a ſeed that ſtrikes at the head of the Serpent? Whether durſt any one that fears the Lord give ſuch language as to call that entranced and quaking madneſſe, which he underſtands nothing of; and which may be for ought he knows, the power of the Lord upon ſturdy fleſh, to bring it into ſubjection to himſelfe, ſeeing that by the fruits of it, it doth not appeare as yet to be otherwiſe? Whether the ſpirit that is in thee, be not worſe then that in Pagans, ſeeing that ſome of them have ſuffered ſuch things as thou canſt not ſuffer, being like a wilde Bull in a net, becauſe thou canſt not be avenged on them? *Iſa.*51.20. Whether is not this another lye alſo added to the former, to ſay, that there are about *Malton*, towards Two or three hundred that neglect their callings?

29. Quære. *Whether theſe evils at Land be not worſe then the Dutch at Sea, Which call on us all to call on God to reclaim poor ſoules from madly running on in Satans drove, and to preſerve us, ours, and the Countrey from being left to our luſts, lyes, and unevangelical liberties?*

Reply. Whether Scotch or Dutch, or Papiſts, or any publike enemy that would overrun the Land (if they would but let the Prieſts keepe their hire) be not wiſhed by thee, and ſuch as thou, rather then a ſwordleſſe, weaponleſſe people, who are againſt that hire, diſcovering the deceit of it by Scripture? Whether we ſhould all dance after thy pipe to engage in the quarrell of the Prieſts to maintaine their Pride, Covetouſneſſe, Falſe Worſhip, unwarrantable Hire, and ſuch like works of the Devill, which Chriſt came to deſtroy; or ſtand cleare from them, leſt we partake of their ſins, and ſo partake of their plagues? Whether the Prieſts are worthy to ſtand, if they cannot defend their practiſes without a Sword, againſt a people that uſe no Sword? If the Prieſts be able to defend themſelves by Scripture againſt a people that uſe only the weapon of the Scripture, why doe they cry out for help to the Magiſtrate?

Whether this be not palpable hypocriſie, to fight with lyes againſt thoſe who would croſſe thy luſts, and unevangelicall liberties, and yet call upon men to pray to be delivered from luſts, lyes, and un-evangelicall liberties?

30. Quære. *Whether this people thinke there is any Chriſt but Chriſt in them; and whether it be not a ſtrange Chriſt that croſſes his owne Goſpell, Word Practiſes and Rule?*

Reply. Do they not propound the example of Chriſt to thee, and the Words of Chriſt, to confound thy hire (if thou be a Prieſt?) doe they not tell you that Chriſt calls ſuch Thieves and Robbers, who come not in by the doore, and ſo forth? what needſt thou then queſtion, whether they owne that Chriſt that lived on earth, and was hated and perſecuted as they are? But whether doſt thou thinke that the ſame Chriſt can live in them or in thee? whether is it not the ſame Chriſt in them that is the hope of glory? *Col.*1.17. Whether it be not a ſtrange Chriſt indeed that croſſes his owne Goſpell, Word, Practiſes and Rule, as thou ſayeſt: in fewer words, his owne word and practiſe? But whether is this ſtrange Chriſt to be found in thee or in them? ſeeing that thou art for carnal weapons to ſubdue ſpirituall madneſſe by (as thou calleſt it) but they are not for ſuch weapons, their Kingdom not being of this world. Thou art for plucking up all

that

that thou but imagineſt to be Tares, contrary to Chriſts word, they are not; thou art for upholding the pompe and glory of the World: but theſe are againſt ſuch things, both in word and practiſe, and herein conformable to their Lord and Maſter. Thy Chriſt that is in thee, railes againſt ſuch Meetings as the true Chriſt was converſant among; Thy Devill that is in thee (for I cannot again call him Chriſt) rages againſt that which is a high Leſſon of ſelfe-denyall, and was the condition of Chriſt indeed, to forſake all, to have no where to lay his head; to wander about Deſtitute, Afflicted, Tormented by ſuch ſpirits as thine. But ſome of them herein are conformable to the true Chriſt: The Chriſt that is in them is hated of the World, perſecuted and impriſoned; but that in thee doth Hate, Perſecute and Impriſon: That in them is Stoned, Abuſed, Scorned, Reviled, Stocked, made the Off-ſcouring and Gazing-ſtock in the World, and ſlandered with lies by that which is in thee: Which of theſe is likely to be the ſtrange Chriſt, croſſing the Word and Practiſe of the true Chriſt? judge in thy ſelfe.

Thou muſtereſt together ſome Scriptures *in the end of all; but to what purpoſe I know not, except to be a Rod for thine own back; we will therefore conſider them.*

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1 Cor. 6. 5.

I ſpeake it to your ſhame; is it ſo, that there is not one wiſe Man among you?

Reply. Why didſt thou not read on? *No, not one that ſhall be able to judge between his Brethren?* Verſe 6. *But Brother goeth to Law with Brother, and that before the Unbelievers?*

Now ſee whether this word in thy mouth be true? Which of them goes to Law with his Brother, for want of a wiſe man among them, to judge betweene them? You goe to Law one with another, and that before Unbelievers, or any: You will not ſtick to goe to Law with your owne flock; yea, with your own flock (as you call them, for I preſume that thou art one who challenges a flock) Yea, which is worſe, you ſtick not to goe to Law with them, if they will not make ſhipwrack of their conſciences, to ſatisfie your luſts, in paying you Tythes, which you have no warrant for: And this all the Kingdom may witneſs againſt you; and it's not the meaneſt, or refuſe of you that do thus, but ſuch as are accounted eminent: Where is your tenderneſs to any of their conſciences herein? You wicked and ungodly Wolves, you greedy Dogs, that cannot be ſatisfied with Chriſts allowance; how can any man hold his peace at ſuch things as theſe? to ſee you do ſuch things, and yet call your ſelves the Miniſters of Jeſus Chriſt? O horrible Blaſphemy of thoſe that ſay they are the Miniſters of Chriſt, and ſpeake in the Name of the Lord, and yet practiſe ſuch things? Did ever Chriſt ſpeak a word to encourage you to do ſuch things? or did ever any of the Holy Apoſtles come near ſuch practiſes? and

yet you muſt be accounted the wiſe men, and all that obey the truth in practiſe muſt be fools. Well, be it ſo: *And if any man will be wiſe, let him become a foole in the account of ſuch as thee, that he may be wiſe,* 1 Cor. 3. 18.

Another Scripture thou ſetteſt downe is this.

1 COR. 14. 33.

God is not the Author of Confuſion, but of Peace, as in all the Churches of the Saints.

Reply. Now conſider, doſt thou not here condemne that for confuſion, which is order with God? even that which is ſet down *Verſe* 30. 31. *If any thing be revealed to another that ſitteth by, let the firſt hold his peace; for ye may all propheſie one by one, that all may learne, and all may be comforted:* Is not this confuſion in thy ſight, though it be order with God? But tell me, O man, is not this rather confuſion, to invent or hold up ways of worſhip that have no correſpondency with, or firme ground from the Scriptures? Was not this the very ſin of *Nadab* and *Abihu*, who offered up ſtrange fire before the Lord, which he commanded them not, *Levit.* 10. 1. and therefore brought confuſion upon themſelves from the Lord, for confounding and mingling their own inventions with the Ordinances of the Lord?

And whereas its ſaid, *God is not the Author of confuſion, but of peace*: How canſt thou take theſe words into thy mouth, when thou art preparing war againſt thy Brethren, and not peace? If thou wert his Son who is the Author of peace, thou wouldſt be a peace-maker, *Mat.* 5. 9. and not a ſtirrer up of an unruly rage among the people againſt theſe who are peaceable, and do ſuffer patiently the abuſes of ungodly men againſt them.

Another Scripture is this.

1 COR. 14. 34, 35.

Let your women keepe ſilence in the Churches; for it is not permitted unto them to ſpeak, but they are commanded to be under obedience, as alſo ſaith the Law.

And if they will learn any thing, let them ask their husbands at home; for it is a ſhame for women to ſpeak in the Church.

Reply. If this Scripture doth wholy exclude women from ſpeaking at all meetings; then what is the meaning of that *Chap.* 11. 5. *Every woman that prayeth or propheſieth with her head uncovered, diſhonoreth her head*? Where are women to uſe their ſpirituall gifts, when they are given them? Daughters have the promiſe of the Spirit as well as Sons, and to propheſie as well as Sons; where ſhall they prophecy, if not in that place where the Power of the Spirit ſhall come upon them? Shall they propheſie to walls, or to people that ſhall be about them?

Laſt

Last of all this Scripture is added.

2 Thes. 3.6. *Now we command you Brethren, in the name of the Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, & not after the tradition which he received of us.*

Verse 11. *For we heare that there are some which walke among you disorderly, working not at all, but are busie-bodies.*

Verse 12. *Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, & eat their own bread.*

Reply. Whether doth this Scripture bear an edge against a laborious people who love not idleneſſe, as he would turne it? or whether doth it not fully and truly ſtrike home at all idle Hirelings who walke diſorderly, and not after the Tradition which is left by the Apoſtles; who worke not at all, but are buſie-bodies, medling with that which they have nothing to doe with, ſo long as they hate to be reformed? *Pſal.* 50. 16, 17. from ſuch we are commanded to withdraw; and they are commanded that with quietneſſe they worke, and eate their owne bread, and not bread got by unquietneſſe and Robbery: Yea, the Lord hath ſpoken it, and they ſhall be withdrawn from, *Ezek.* 34. 10. *Thus ſaith the Lord, I am againſt the Shepherds, and will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the Shepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.*

Having now finiſhed my Replyes to this mans *Quæres*, and to thoſe *Scriptures* as they are uſed, or rather abuſed by him: I ſhall now return a few *Quæres* back againe.

1. Quære.

WHether the man that propounded the foregoing Quæres againſt the People he calls Quakers, was acted by the Spirit that was in Paul, *or by a contrary Spirit? becauſe* Paul *ſaith,* The weapons of our warfare are not carnall: *But he cries aloud for the carnall weapons of the Magiſtrate to ſubdue them, though they be a peaceable harmleſſe People.*

2. Quære. *If this people were tares ready to choak the Wheat, yet whether doth not his counſell contradict the counſell of Chriſt,* Mat. 13. 29, 30. *where he ſaith,* Let both grow together untill the Harveſt, leſt you pluck up the Wheat with them.

3. Quære. *Whether* Gamaliel *or this man gave better counſell* Act. 5. 34, 35, 36, 37, 38, 39. *where* Gamaliel *ſaid,* Let them alone; if it be not of God it will come to nought; *but this man ſaith, move the Magiſtrate to ſubdue them?*

4. Quære. *Whether this man who cannot heare the meetings of a*

peaceable harmlesse People at Malton *in Yorkshire could have born the sight of such a multitude who hurried up and downe after Christ (if he had lived in those dayes,) any better then the disdainfull Pharisees?*

5. Quære. *Whether this man (seeing he wants* Gamaliels *patience) be not struck with fear, lest if this People be let alone, they will take away his place in the Nation & his gain by their means shal be destroyed?*

6. Quære. *Whether the Idols of the Nations, needing hoops of iron to fasten them in the walls, lest they fall, doe not represent and bear an affinitie to all Idoll Ministers, that are afraid to fall, except they be surrounded and guarded with the power of the sword to uphold them?*

7. Quære. *Whether the Priests are worthy to stand any longer, if they cannot defend themselves and their callings by spirituall weapons alone, against a people who use no other weapons but spirituall?*

8. Quære. Lastly, *Suppose that there were some reall and true occasion of stumbling given by some of them at* Malton, *or any where else: Suppose that some heresies should arise among some of them, as it came to passe in those Churches, called the Primitive Churches,* 1 Cor. 11. 19. *Yet whether were it safe for thee to drown all under calumnies and reproach for these fews sake? Do not these People most resemble those who were called out of the World in those dayes of the Primitive Apostles, of any that have ye: appeared? and how knowest thou, but that there may be a blessing among them, a seed that cannot be destroyed? And how dareſt thou utter such perverse things against them? Repent, O man, and declare unto all people, what thou hast done, and what folly hath proceeded out of thy mouth.* He that falleth upon this stone shall be broken; but he upon whom it shall fall, it will grinde him to powder. Even so *Amen.*

Post-script.

MY delight is not in such manner of writing; but this I have writ, onely lest by thy slights, those that understand not should be too much incensed and enraged against a peaceable people. And my name I should not be ashamed to set down, if I did apprehend it to be either Prudence or Reason to affix it in answer to a Paper that hath no name. And though thou hast concealed thy name, yet it may easily be conjectured, that thou art one who hast great influence and authority over the Press at *Yorke*, because it was open to thy *Quæres*, but shut against all Answer or Reply to them. Truth seeks no such Politick advantages: Well Let the Replyes go, and finde a Press where they can; If they finde none, yet I am satisfied.

FINIS.